

THE WEEKLY GLEANER.

VOLUME I.

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THE TEN COMMANDMENTS.

- 1. Thou shalt have no more gods but me.
2. Before no idol bow thy knee.
3. Take not the name of God in vain;
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean;
8. Nor steal, though thou art poor and mean;
9. Nor make a wilful lie, nor love it.
10. What is thy neighbor's, dare not covet.

The Weekly Gleaner,

A PERIODICAL, DEVOTED TO
RELIGION, EDUCATION, BIBLICAL AND
JEWISH ANTIQUITIES, LITERATURE
AND GENERAL NEWS.

JULIUS ECKMAN, D.D.,
EDITOR AND PROPRIETOR.

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THE SYNAGOGUE SHAAIRITH ISRAEL.

How do Pious Men Spend their Time?

We look with astonishment at the folio written by Maimonides under circumstances related in our last number. We wonder at the voluminous commentaries of an Alarband while invested with the office of Minister of Finances to the King of Portugal, and the performance of his arduous duties to the Court of Spain. We will pass over Hon. Ezra R. Levy Bengerson, (Ralbug,) and cite some Christian and religious authors.

"What shall we say to the nine ponderous folios of Augustine, and the thirteen of Chrysostom—volumes not written, like Jerome's, in monastic retirement, but in the midst of almost daily preaching engagements, and conflicting, anxious, and most responsible duties—volumes—not of light reading, the rapid flow of shallow declamation—but the results of deep and well-digested thinking? The folios also of Calvin—the most diligent preacher—what shall we say of his indefatigable industry, even beyond the power of nature, which being paralleled with our loitering, I fear will exceed all credit, and may be a true object of admiration, how his lean, worn, spent, and weary body could possibly hold out?

"And of Baxter, the most laborious pastor of his day—full of thought and matter, bear the same testimony to the entire consistency of industrious study with devoted Ministerial diligence. The secret of this efficiency seems to have much consisted in a deep sense of the value of that most precious of all talents—time, and of an economical distribution of its minutest particles for specific purposes. Mr. Alleine would often say, 'Give me a Christian that counts his time more precious than gold.'

Mr. Cotton would express his regret after the departure of a visitor—'I had rather have given this man a handful of money, than have been kept thus long out of my study.' Melancthon, when he had an appointment, expected, not only the hour, but the minute to be fixed! that time may not run out in idleness or suspense. Seneca has long since taught us, that time is the only thing of which 'it is a virtue to be covetous.' But here we should be, like the miser with his money—saving it with care and spending it with caution. It is well to have a book for every spare hour, to improve what Boyle calls the 'parentheses or interlude of time: which, coming between more important engagements, are wont to be lost by most

JUVENILE.
Boys and Girls Mind your Mothers.

THE FAMILY.

Parents, Tell No Untruths.

DOMESTIC.

Seasickness—How to Prevent.

Scalds and Burns.

Fires—To Extinguish Speedily—

To Escape From.

To Render Objects less Combustible.

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The Treasury.

"My brother's welfare, it shall be
As precious as my own, to me;
And sisters shall not fail to share
My warm affection and my care."

"For love and kindness please God more
Than if we give him all our store;
And brethren here, who dwell in love,
Are like his happy ones above."

men for want of a value for them: and even by good men, for want of skill to preserve them. And since goldsmiths and refiners,—he remarks—are wont all the year long to save the very sweepings of their shops, because they may contain in them some filings or dust of those richer metals, gold and silver; why a Christian may not be as careful, not to lose the fragments and lesser intervals of a thing incomparably more precious than any metal—time; especially when the improvements of them by our meleetics may not only redeem so many portions of our life but turn them to pious uses, and particularly to the great advantage of devotion.'

'Bishop Burnet indeed has justly observed that a great measure of piety with a very small proportion of learning, will carry one a great way.' The religion of an idler or of a worldly man is, to say the least, of a very questionable character. 'You must be diligent in your business, if you hope to stand in any desirable circumstance before that great King, unto whose services you are dedicated.'

"And know that all thy works are written in the Book."

[TO BE CONTINUED.]



"Mourn for the Living and not for the Dead."
A HEBREW DIRGE.

I saw an infant, marble cold
Borne from the pillowing breast,
And in the shroud's embracing fold
Laid down to dreamless rest;
And moved with bitterness I sign'd,
Not for the babe that slept,
But for the mother at his side,
Whose soul in anguish wept.

They bare a coffin to its place,
I asked them who was there?
And they replied, "a form of grace,
The fairest of the fair."
But for that blest one do ye moan
Whose angel-wing is spread?
No! for the lover pale and lone,
His heart is with the dead.

I wander'd to a new made grave,
Aed there a matron lay,
The love of Him who died to save
Had been her spirit's stay,
Yet sobs burst forth of grieving pain,
Wail ye for her who died?
No! for that timid, infant train
Who roam without a guide.

I murmur not for those who die,
Who rise to glory's sphere,
I deem the tenants of the sky,
Need not our mortal tear,
Our woe seems ardent and vain,
Doth it not move their scorn?
Like the poor slave beneath his chain
Pitying the princely born.

We live to meet a thousand foes,
We shrink with bleeding breast,
Why should we weakly mourn for those
Who dwell in perfect rest!
Bound for a few sad fleeting years
A thorn-clad path to tread,
Oh! for the living, spare those tears
You lavish o'er the dead.

BY MRS. SIGOURNEY.

SLEEP.—The unwise of economies is time from necessary sleep; for it begets a nervous irritability, which masters the body and destroys the mind. When a man becomes sleepless, the intellect is in danger. A restored lunatic, of superior mental endowments, said: "The first symptom of insanity, in my own case, was a want of sleep; and from the time I began to sleep soundly, my recovery was sure."

Let this be a warning to all who are acquiring an education. Every young person at school should have eight hours for sleep out of every twenty-four; for as the brain is highly stimulated all the time, in the prosecution of study, it will break down, just as any other part of the frame, unless it have time for full recuperation. Better, a thousand times, to give another year to the completion of specified studies, than, by curtailing sleep, to endeavor to get through that much sooner, at a risk of madness.

Most persons who call themselves healthy, are laboring under incipient diseases produced by wrong habits.

The Preaching Epidemic of Sweden.

AN HISTORICAL FACT.

One of the most singular psychological phenomena of the present day has occurred in Sweden; and as but little, if any thing, is known of it by the public at large, I think it will be interesting to the readers of this Journal to lay before them such information as I have been able to obtain on the subject.

That portion of southern Sweden formerly called Smaland, and which now comprises the provinces of Kalmar, Wexio, and Jonkoping, though one of the poorest parts of the kingdom, is inhabited by a laborious and contented people. Their lot, which is one of extreme suffering and privation, is rendered endurable to them by their natural simplicity of character and deep religious feeling. About sixty years ago, a very strong religious movement took place among them, which, for political reasons, or otherwise, government thought fit to put a violent stop to, and with great difficulty it was done. Whether there be a predisposition among these simple but earnest people for religious excitement, we cannot tell; but certain it is that, at the commencement of 1842, the singular phenomenon of which we are about to speak made its appearance among them; and from its rapid spread, and apparently contagious character, and from the peculiar nature of its manifestations, it was popularly called the Preaching Epidemic.

Dr. J. A. Butseb, Bishop of Skara, in Westgothland, wrote a long letter on this subject to Dr. C. F. Wingard, Archbishop of Upsala, and Primate of all Sweden, which letter is considered so perfectly authority on the matter, that it is published in an appendix to Archbishop Wingard's "Review of the Church of Christ," an excellent little work, which has been translated into English by G. W. Carlson, Chaplain to the Swedish Embassy in London, a gentleman of great erudition and accomplishments. To this letter we shall have frequent occasion to refer.

The reader will naturally ask, as the bishop himself does, What is the Preaching Epidemic? What it really was, nobody as yet has been able to say. Among the peasantry the most general belief was, that it was an immediate Divine miracle, in order to bestow grace on such as were afflicted with the disease; and as a means of warning and exhortation to those who saw and heard the patients. Among others, somewhat above the class of peasants, many denied altogether the existence of the disease, declaring the whole to be either intentional deception in the desire of gain and notoriety, or else self-delusion, produced partly by an overstrained religious feelings, or by that passion of imitation which is common to the human mind. The bishop himself was of the opinion that it was a disease, originally physical, but affecting the mind in a peculiar manner. He arrived at this conclusion by attentively studying the phenomenon itself. At all events, bodily sickness was an ingredient in it, as was proved from the fact that, although every one affected by it, in describing the commencement of their state, mentioned a spiritual excitement as its original cause, close examination proved that an internal bodily disorder, attended by pain, had preceded or accompanied this excitement. Besides, there were persons who, against their own will, were affected by the quaking fits, which were one of its most striking early outward symptoms, without any previous religious excitement; and these, when subjected to medical treatment, soon recovered.

The bishop must be a bold man, and not afraid of ridicule; for, though writing to an

archbishop, he says that though he will not give the disease a name, still he will venture to express an opinion; which opinion is, that the disease corresponds very much with what he has heard and read respecting the effects of animal magnetism. He says that he carefully studied the effect of sulphur and the magnet upon several sick persons, and found the symptoms of the Preaching Epidemic to correspond with the effect of animal magnetism, as given in Kluges "Versuch einer Darstellung des Animalischen Magnetismus als Heilmittel."* In both cases there was an increase of activity of the nervous and muscular system; and, further, frequent heaviness in the head, heat at the pit of the stomach, prickling sensation in the extremities, convulsions and quakings; and, finally, the falling, frequently with a deep groan, into a profound fainting fit or trance. In this trance, the patient was in so perfect a state of insensibility to outward impressions, that the loudest noise or sound would not awaken him, nor would he feel a needle thrust deeply into his body. Mostly, however, during this trance, he would hear questions addressed to him, and reply to them; and, which was extraordinary, invariably in these replies applied to every one the pronoun *thou*. The power of speech, too, in this state, was that of great eloquence, lively declamation, and the command of much purer language than was usual, or apparently possible for him in his natural state. The invariable assertions of all the patients, when in this state, were, that they were exceedingly well, and that they had never been so happy before; they declared that the words they spoke were given to them by some one else who spoke by them. Their disposition of mind was pious and calm; they seemed predisposed for visions and predilections. Like the early Quakers, they had an aversion to certain words and phrases, and testified in their preaching against "places of amusement, gaming, excess in drinking," May-pole festivities, gay clothing, and the crooked combs which the peasant women wear in their hair, and which, no doubt, were objects of vanity and display.

There was in some families a greater liability to this strange influence than in others; it was greater also in children and females than in grown-up people and men; and amongst women, those of a sanguine, choleric temperament are most susceptible. The patients invariably showed a strong desire to be together, and seemed to feel a sort of attraction; or spiritual affinity, to each other. In places of worship, they would all sit together; and it was remarked that when a person afflicted with the Preaching Epidemic was questioned about the disease in himself individually, he always gave his answer on behalf of them all, and thus said "we," where the inquirer naturally expected "I."

From these facts the learned bishop infers that the Preaching Epidemic belonged to that class of operations which have been referred to animal magnetism. He says that, whatever may be the cause of this singular agency or influence, no doubt exists of its always producing a religious state of mind, which was strengthened by the apparently miraculous operations from within. He goes then into the question, whether the religious impression produced be in accordance with the established notions of the operations of "grace on the heart," and decides this to be the case, because "the excited person, immediately after he begins to quake, experiences an unspeakable peace, joy, and blessedness, not on account

* Essay on the Application of Animal Magnetism as a Curative Agency.

of new-born faith through atoning grace, but by a certain immediate and miraculous influence from God." These are the bishop's own words. But with the polemical question we have nothing to do. However, the bishop goes on to say that, "whatever the origin of the disease may be, it characterizes itself by religious language, and makes its appearance with many truly religious thoughts and feelings," and that, "probably, the disease has universally met with something religious, previously implanted in the heart, to which it has in an exciting way allied itself."

"With regard to the conduct and conversation of the patients, during the time of their seizure, he says he never saw anything which was improper, although many strange rumors to the contrary were circulated and believed, to the great disadvantage of the poor people themselves. In the province of Elfsborg, where the disease prevailed to a great extent, bands of children and young people under its influence went about singing what are called Zion's hymns, the effect of which was singularly striking, and even affecting. He says that to give a complete and detailed description of the nature of the disease would be difficult, because, like animal magnetism—we use his own words—it seems to be infinite in its modification and form." In the above-mentioned province of Elfsborg, it was often said, "Such and such a person has begun to quake, but he has not as yet dropped down, nor has seen visions, nor has preached."

"This quaking, of which so much is said, appears to have been the first outward sign of the influence; the inward vision and the preaching being its consummation; though when this consummation was reached, the fit mostly commenced by the same sign. Nevertheless, in some patients the quaking decreased in proportion to the strength which the disease gained. These quakings also seem to have come on at the mention of certain words, the introduction of certain ideas, or the proximity of certain persons or things, which in some mysterious manner appeared inimical or unbending to the patient. Sometimes, also, those very words and things which at first affected the patient ceased to do so as he advanced to the higher stages of the disease; and other words or things, which hitherto had produced no effect, began to agitate him in the same way. One of the patients explained this circumstance thus—that according as his spiritual being advanced upward, he found that there existed in himself, and in the world, many things that were worse than that which previously he had considered as the worst." In some cases the patients were violently affected by the simple words, "yes and no"; the latter word in particular was most painful and repulsive to them, and has frequently been described by them as "one of the worst demons, tied with the chains of darkness in the deepest abyss." It was remarked also that they frequently acted as if they had a strong temptation to speak falsehood, or to say more than they were at liberty to say. They would therefore exhort each other to speak the truth; and so frequently answered dubiously, and even said they did not know, when a contrary answer might have been confidently expected, that an unpleasant impression was frequently produced on the mind of the hearer, and some persons imbibed from this very circumstance unfavorable ideas of their truthfulness; when, in fact, this very caution and hesitation was a peculiarity of the disease.

"In the province of Skaraborg, the bishop says he has seen several persons fall at once

† The innate religious principle in man.

into the trance, without any preparatory symptom. In the province of Elfsborg, the patients preached with their eyes open, and standing, whilst in his own province of Skaraborg, he himself saw and heard them preaching in a recumbent posture, and with closed eyes, and altogether as far as he could discover, in a state of perfect insensibility to outward impressions. He gives an account of three preaching girls, in the parish of Warnham, of ages varying from eight to twelve. This account, but principally as relates to one of them we will lay before our reader.

[TO BE CONTINUED.]

[COMMUNICATED.]

EDITOR GLEANER.—Rev. Sir.—Oh, that *Voice!* how modest, how true to itself!

Having the interest of Religion at heart, and thinking it a duty to discountenance all impositions that may be calculated to prejudice her cause, I could not be indifferent to see the opinion of an eminent Theologian, in relation to a certain paper published here under the modest name of "*The Voice of Israel*," perverted from its unequivocal meaning, and the condemning opinion pronounced by that divine—the only one in Israel, who thought fit to utter an opinion as to the contents and tendencies of the *Voice*, (the Rev. Drs. Wise and Leeser merely quote some news items from its columns, otherwise withholding their opinion and greeting, at the first appearance of it)—misrepresented by the editor of the *Voice*, and, in the face of truth and a reading public, turn the condemnation into "a complimentary greeting." This "barefaced" insult offered to our people, though but by a publication as the *Voice* impelled me to address the communication below, to its editor.

On presenting the same to and on asking whether he would give it a publication in the *Voice*, he cleverly replied "when it will be there, you will see it." Getting hold of the *Voice*, issued Friday last, we looked over to find either our own article, or at least, an apology of the editor to the public for its non-appearance; but nothing was to be found.

I, therefore, respectfully submit this to you; and by your known zeal, for religion and truth hope that you will give it a space in the columns of the *Gleaner*.

Yours respectfully,

E. B.

COMMUNICATED TO THE "VOICE OF ISRAEL"

In number xvi. of your paper dated Jan. 23 you state to the public, that "A very complimentary and friendly greeting" was extended to you by Dr. Einhorn of Baltimore, the learned Editor of the "*Sinai*," on the appearance of your *Voice*. Since the misapprehension is of too flagrant a nature, probably owing to your want of knowledge with the German idiom. And since the only aim, of your publication, can be, but to see matters and opinions stated correctly, I hope you will willingly do justice to the opinion of a gentleman of such eruditon as Dr. Einhorn, and to yourself by giving the lines in question, in full. We therefore for justice sake, subjoin a literal translation, for insertion in the *Voice*.

Respectfully, E. B.

"San Francisco. Since Oct. 10, there appears in that city, a Jewish weekly paper, by the name of "*The Voice of Israel*," under the editorship of the Rev. Bien. Two numbers are now before us. As yet, but little can be said of its contents. The tendency, of advocating the political rights of the Jews, we must decidedly deprecate as pernicious, on the ground of the Union. As to its religious aim, that paper seems to be willing to occupy a neutral, or to a

certain degree, *waiting position!** Netwithstanding, we cordially cherish the hope, that the always moving and stirring Editor, will very soon show solidity and soundness of mind,† and not allow to be said of him, "*The Voice, is the voice of Jacob, but the hands are those of Esau.*"

The present Condition of the Jews.

This curious race of people, marked by characteristic differences which have not been effaced since their overthrow as a nation, have within the last half century greatly advanced in their social position. The increasing liberality of the age has relieved them from many of the disabilities under which they have labored for ages. In England, a Jew is another person from what he was in the time of Richard the First, or even George the First. The Lord Mayor of London is a Jew, and so are some of the members of Parliament. In 1833, the first Jewish lawyer named Goldsmid, was admitted to the English bar, and in New York there is quite a number in the profession. The Rothschilds are professedly the greatest stock gamblers in Europe, and the best friends of kingly borrowers. In Germany all the highest walks in literature and philosophy are filled with Jews, and in this country we find them in our colleges and schools of learning, and in the Senate of the United States. They excel in many of the fine arts, and as composers, musicians and actors they are remarkable for their excellence.—We need not look farther than our own theatres to observe their predominant tastes. They tread the stage as performers, or fill the boxes of the Academy as patrons of the lyric art. The greatest actress in the world is a Jewess, Rachel; the most popular ballad singer of the day is a Jew, Russel. The composers of some of the most scientific and classical operas are Jews.—In business none are more keen though others may be more scrupulous. They occupy whole streets in Europe; they are beginning to do so in this country. In this city, and even in Albany, there are parts of the town where they monopolize their peculiar branches of trade.—Many of them do not hesitate to keep their shops open on the Christian Sabbath as well as their own, and we have heard this complained of by other tradesmen as a great advantage taken of those who observe at least one day in the week.

The peculiarities of the Jewish character are thought to consist in the single mindedness with which each individual follows his peculiar profession. A contemporary says of them, that "they have the power of seizing the strong points of whatever they attempt to do, beyond any other nation, and developing them with unsurpassed energy and enterprise." Nothing is allowed to stand in the way of their projects and thus they appear selfish in everything they undertake. But they are devoted to each other and are capable of the most generous actions.

It is difficult to say, what at this time are the real tenets of the Jews.* The old distinction of Sadducees and Pharisees is pretty much gone—the latter prevailing in the Synagogues, and everywhere in the ascendant. In Africa it is said some of the former may yet be

* Eine zu wartende Stellung pending position, viz.: to see from which side the wind will blow.

† Gediegenheit und Gesinnungsthatigkeit.

‡ Hako'l, ko'l Jaacob v'hayodayim y'day Esav. This is a quotation from Gen. 27, 22, and is used proverbially, when men wish to pass bad things under good names; since Jacob, in mystic Theology, is the representative of the good Principle, and Esau, for the evil one.

* We shall think it an agreeable task to lay before our readers the tents of Judaism, as soon as we shall in some degree, be relieved of the cares, anxieties, and difficulties under which, thanks to God, we now labor.

found who deny the resurrection of the body. Much infidelity, according their own Rabbis, prevails among them everywhere, and the lower classes are very ignorant and poorly informed as to the exact nature of their faith. The more learned are subtle and able in support of their opinions, and are difficult to be overcome in argument. It is a common opinion among these that the Socinians of modern times assimilate closely in their belief, and would become Jews if it was not for the rite of circumcision!

The Synagogues in this city are numerous, and several of them very elegant in their interior. The service is solemn and curious, and the zeal with which some of the prayers are recited is remarkable. We have seen tears coursing down the cheeks of men of mature age as they uttered their heartfelt invocations to the God of their fathers. The rites of their religion are very scrupulously followed in this city by a large number of the faithful, and some of their ceremonies are singular enough. The feast of Tabernacles was observed by some of the most strict, by their actually living out of their houses, in their gardens the allotted period; and even the little boys of that persuasion might have been seen sitting on dry goods boxes, at shop doors with green branches over their heads in playful remembrance of the feast.

The Jewish population of this city is estimated as high as 30,000. It is utterly impossible to say what their numbers are in the whole world. A recent estimate gives the total at ten millions, which is three times and a third more than it was when they were in Canaan. Others suppose that the extent is six millions. Their dispersion over the earth is a remarkable fulfilment of the predictions of their own prophets: but their final restoration to their ancient home is fully believed in. The period of this return is fixed by some commentators at 1866, to be preceded first by the fall of the Turkish empire. As we walk up Chatham street however, we see no particular preparation nor much anxiety for such an event as a trip to Palestine.

POVERTY THE ALLY OF GENIUS.—Hommer was a beggar; Plutus turned a mill; Boethius died in jail; Terence was a slave; Paul Borghese had fourteen trades, yet starved with them all; Tasso was often distressed for a few shillings; Camoeus, the writer of the "*Lusiad*," ended his days in an alms-house; and Vangelas left his body to the surgeons to pay his debts. In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spencer died in want; Milton sold his copyright of "*Paradise Lost*" for \$75, and died in obscurity; Otway perished of hunger; Lee died in the streets; Dryden lived in poverty and distress; Steele was in perpetual war with the bailiffs; Goldsmith's "*Vicar of Wakefield*" was sold for a trifle, to save him from the grasp of the law. Richard Savage died in Bristol for a debt of eight pounds; Butler lived in penury and died poor; Chatterton, the child of genius and misfortune, destroyed himself.

The cost of the new churches, hotels, stores, and dwelling-houses put up in Chicago during the last year, exceeds five million of dollars. A fast city.

To CLIENTS.—We recommend the attentive perusal of the article in our columns in relation to law-suits. We may be able to render some service to parties in difficulty, who, if they think proper, may apply at our office, 110 Sacramento street.

DOMESTIC ECONOMY.

To Mothers.

Your child will squint, if you do not mind. Objects of vivid colors, as glittering metals, ought never to be introduced into the nursery; they hurt the eye. Never present anything to the child side-ways, or immediately over their heads. The reason for this caution is, that children seek, and pursue almost instinctively, bright objects; and are thus liable to contract a habit of moving their eyes in an oblique direction, which may terminate in squinting.

Many parents seem to take great pleasure in indulging the young infant in looking at these bright objects; especially a lamp or candle. If the child is naturally strong and vigorous, no immediate perceptible injury may arise; but I am confident in the opinion that the result is often quite otherwise. For many weeks, if not many months of their early existence, they should not be permitted to sit or lie and gaze at any bright object, be it ever so weak or distant, unless placed exactly before their eyes; and even in the latter case, it were better to avoid it.

Never allow your nurse to present any object before the child's eye, a distance less than twelve or fifteen inches, by approaching it nearer, the child will grow short-sighted.

Never allow a baby to play with bright playthings.

BURNS AND SCALDS.—Wheat flour, which may be thickly sprinkled over the injured parts with a common kitchen dredger, till a perfect crust is formed—an excellent application against burned and scalded parts, now preferred in some of the London hospitals to any other plan of treatment. This method is preferred to the use of cotton, in as much as the flour relieves the pain almost as soon as it is applied; or apply finely-scraped chalk or magnesia, in the same way. These act both by excluding the atmospheric air and absorbing the fluid secreted by the vessels of the inflamed surface. Another application reported to be very efficacious in allaying the pain, is a piece of lint wetted with a saturated solution of carbonate of soda. A poultice of grated raw turnip or potato, applied cold, is quickly productive of ease in slight burns, but requires renewing often enough to keep up the sensation of coldness.

A REMEDY FOR A BURN OR SCALD.—Apply immediately a thick covering of wool to the burnt part, and bind it on tight; in the course of half an hour very little pain will be felt, and scarcely any blister will remain. As this remedy is so simple, no housekeeper should be without loose wool at hand, in case of an accident. This remedy was discovered by the child of a woolcomber having been dreadfully scalded: its mother laid it in a basket of newly carded wool, whilst she ran for a doctor; when she returned, she found the child fast asleep amongst the wool, and when it awoke the excessive pain had subsided. We have frequently tried it, and invariably with success, or plunge the injured part into cold spring or ice water; or lay on it pounded ice wrapt in linen.

Or dissolve four ounces of alum in a quart of hot water; dip a cloth into it, and lay it on the part. As soon as it becomes hot and dry, repeat the application.

Apply to a burn, bruise, or cut, the moist surface of the inside coating of the shell of a raw egg; it will adhere of itself, and heal without pain.

A dutiful child is a pleasure to his father; but a foolish son, the grief of his mother.

The Weekly Gleaner.

FRIDAY, FEBRUARY 13, 1857.

AGENTS WANTED.

We wish to appoint competent Agents for the *Weekly Gleaner* all over the State, on the terms mentioned in our Circular. Gentlemen in the Book and Stationary line are requested to send in their orders, and they will be attended to punctually.

To our Agents in the Country.

For want of business knowledge we sent numbers of copies to gentlemen who may not have the means of distributing them. Please call in aid the proper newspaper agents, and let them act under the terms of the circular. Do not waste copies.

Notice to Country Readers.

We have appointed Mr. Moritz Bauer, of this city, our Canvassing Agent for Southern California. He has authority to collect our subscriptions, and his receipts will be honored at our office.

The "Gleaner" for the Atlantic States.

REDUCED PRICES.

A great number of copies of the first issue of the *Gleaner*, purchased here at the usual prices, were sent to the Atlantic States and Europe. To increase the usefulness and circulation of this publication, we bring to the notice of our readers, that copies to the East will be mailed and forwarded from our office at the rate of \$3.00 per annum. Please address 110 Sacramento street, 2d story, No. 2.

For the East.

The *Gleaner* is expected to find a wide circulation in the Atlantic States.

The subscription price in the East will be \$3.00.

In the absence of regularly constituted Agents, we respectfully beg the following gentlemen to act as Agents, or to appoint trustworthy men to act in that capacity, and to allow them the usual percentage. Subscribers may send in their subscriptions and pay all moneys to the following gentlemen.

MOBILE—At the Bookstore of Mr. Gotzel.
NEW ORLEANS—Isaac Hart, Esq.; or, to Gershon Kursheedz.

CHARLESTON—Rev. Solomon Jacobs.
ALBANY—Dr. Elkan Cohen.
NEW YORK—Rev. M. Isaacs; or, Mr. E. Boas, 150 Broadway, corner of Liberty street.
RICHMOND, VA.—Mr. Fabian Bendan.
ROCHESTER, N. Y.—Rev. Simon Tuske.
CHICAGO—Mr. Aaron Meyer.
CUMBERLAND, OHIO—Rev. Isaac Strauss.
PHILADELPHIA—Moss Brothers, Publishers.
CLEVELAND—Dr. Isaac Wise; or, Mr. M. Ezekiel.
BALTIMORE—Dr. David Einhorn.

TOMBSTONES.—We direct the attention of our readers to the advertisement of Mr. James Hayes, 143 California street. Our Hebrew friends in the city and country have the opportunity offered to get Hebrew and other tombstones cut here with a correctness and neatness that is by no means surpassed by those formerly furnished from the Atlantic States. Orders from the country need but be remitted and the parties may rely on the strictest punctuality on the part of Mr. Hayes.

TO ADVERTISERS.—The attention of Advertisers in this State and in the East, is invited to the columns of the *Gleaner*.

Avoid Ruinous Law Suits.

Do you wish to have restless days and sleepless nights?—Do you wish to have your mind continually on the rack, to be drained of your life's blood, and of your hard-earned substance?—Then go to law in a land where you can get no justice; where corruption soils the ermine, and venality luxuriates in corruptibility.

But, if you want to purchase misery—if you wish to pay dearly for a full overflowing cup of it—if you wish to be fleeced, ruined and devoured at once, then, in addition to the evils of perverted law, call in aid unprincipled lawyers, throw yourself on the mercy of the professed pettifogger, trust his fawning voice, his deceitful words, his betraying smile, his treacherous look;—just go, for once, but for once, throw yourself into his yawning, all-devouring, all-corrupting crocodile jaws, and you are undone. He will work, he will turn, twine, and twist, plan, play, plague, plead—for himself—as long as he can practise on your ignorance, (of law) drain your substance, and satisfy his criminal avarice. This work done, he at once, withdraws from you to gnaw on his booty; and, regardless of your double loss—your claim and his fee—he leaves you to despair, and to manage as well as you can. Go, then, and ask him to get you out of the difficulty into which his neglect, forgetfulness, or treachery has brought you; he superciliously will look at you as an ignoramus, who foolishly trusted to him, and instead of (for his own credit's sake—honor he never had)—mending his former error or neglect, will advise you to persevere in your downward course, whereby he may open a second drain on your purse. If, then, you wish to avoid trouble, avoid law—to be spared loss and vexation, fly the merciless tricksters. Would you shun the plague, never enter the pestilential atmosphere of the pettifogging lawyer.

It is hard, indeed, to be wronged of our property, it gnaws on the mind to see those to whom we confided our substance, enjoy it at our expense, and strut the pavement with inflated dignity, while you are bowed down with the cares his defalcation has heaped upon you. But what will you do? What good is it to go to law where you can get no justice, or where the road to it, if you wish to get silver, must be paved with gold? Where the loss of time, rest and money, can never be repaid by what you gain in the suit? Therefore, in ordinary cases, avoid law altogether. Will a man, dropping a golden ring into the sea, stop the progress of the vessel, and go to the expense of sending a diver to the bottom of the deep? Will he not rather put up with one loss rather than incur the risk of a second? Be reconciled to your first mishap, and push forward to repair it, by the almost certain sweet earnings of industry, rather than by the hazardous chances and vexatious intricacies of law.

But, if the justness of your cause, the promising prospect of its being gained, and the extent of the amount, imperatively demand a recourse for redress to law, then go at once to a respectable lawyer of known honor and integrity, make an agreement with him as to his fee, and rather pay double the amount to a man of principle and reputation than submit to the leech-like process of the pettifogger. The lawyer who has an extensive practice and reputation at stake, may treat you fairly; but the pettifogger who, spider-like, sits in his nest, till a poor ignorant fly comes within the meshes of his endless web, is sure insidiously to approach you so quietly and deliberately to entwine you, till you cannot get

out of his grasp any more, and then commence his sucking process, and continue till your life's marrow is gone—gone—irretrievably gone.

We are prompted to lay this article before our readers, by the experience we have of the mischief done to a portion of our community, who from inexperience and ignorance of facts, commit the great error of not submitting to a smaller loss, rather than have recourse to the law and its unprincipled guardians.

Two instances that lately came to our knowledge, and for the truth of which we vouch, may serve to show the importance of directing the attention of the public to the fact.

A poor, illiterate mechanic, in this city, had some difficulty with his wife; she sued him before the Mayor's Court. He applied to one of those individuals described above, who, to make up a case, will, from a spider's web, try to twist a cable-rope. On the day appointed for the trial before the Mayor, the parties assembled in an ante-chamber. Before the case was called up, the lawyer stipulated with the unfortunate husband that he must have fifteen dollars, else he would have nothing to do with the case. It so happened that a clerical gentleman was present and overheard the bargain. The case called, the lawyer, with his usual regard for veracity, in a few words stated that the case ought to be dismissed at once as the woman was not in her right mind, and, if encouraged, would continually trouble the Court with her importunity, as she had done already several times. The woman, understanding the English language very imperfectly, and having no counsel, could make no reply, and the case was dismissed without any further hearing. Thus the services of the lawyer at Court were, indeed, trivial; but, in addition to what he had to do there, he went to the house of the parties and saw that the husband took safely his tools from there, as the couple agreed not to live together.

Some time ago, the mechanic was sued in one of the District Courts for \$100 lawyer's fees. The client appealed to the clergyman as evidence, who, on oath, deposed that the agreement was for the client to pay fifteen dollars. Upon this, the versatile lawyer turned with the wind, and said the fee was a hundred and fifteen; but he would not sue for the odd amount. The witness insisted upon his first assertion, and stated that the man, never in his life, was worth one hundred and fifteen dollars, nor was it a case that at all would justify such a charge. Two lawyers present, on inquiry what was usual for lawyers to charge in similar cases, gave their opinion that about ten, twelve, or fifteen dollars would be the proper rate. However, this sum being but a trifle, the equitable judge doubled it, so that the man, if he does not appeal, will, after all, have to pay thirty dollars, besides expenses.

[TO BE CONTINUED.]

To the East.

Our friends in the Eastern States, whom we took the liberty of appointing temporary Agents, are requested either to act in that capacity themselves, or to appoint competent trustworthy men for that purpose, and try to spread our publication among dealers and depositaries of newspapers and periodicals in the country. Please preserve copies that are not distributed.

A Solicitor and Canvasser Wanted.
An active gentleman wanted to solicit Advertisements and subscriptions in this City. Apply at our Office, 110 Sacramento street.

Reverence to the Name of God and to Religion.

The Queen of Oude and party lately visited the Crystal Palace. As they were about to enter the Temple of Justice in the Court of the Alhambra, their attention was called to the circumstance of the word God being written on the tasseled floor, and, seeing this, they refused to tread upon that spot, as it would have involved an act of gross desecration, according to their religion.

A similar respect is shown, not only to the holy name, but to all sacred writings and objects among the Jews. No portion of the Bible or of any religious book is ever used for common purposes; anything, written or printed, containing religious matter, is never used for wrappers or other secular purposes.

Any pious Jew, who will see a piece of paper, containing some religious sentences, on the ground, will never pass it without taking it up, (perhaps kiss it,) and scrupulously preserve it.

There are in the vestibule of every Synagogue in Europe chests for the purpose of depositing therein all such fragments and worn-out Hebrew books. When these boxes are filled, the contents are carefully collated and packed into chests or tubs, which are then deposited under ground,—by which means they are preserved from being put to common uses.

Not only will the religious Jew not misuse, much less tread on religious writing, he even will never sit down on a seat or bench on which a religious book lies. He scrupulously will take it up, kiss it, lay it on some other place, and then sit down.

[COMMUNICATED.]

GRASS VALLEY, Feb. 4, 1856.

EDITOR GLEANER—Rev. Sir:—Allow me to inform you that our Society is in a flourishing condition. We were organized Sept. 8th, 1856, and have since that time purchased a Sepher Torah, with the necessary appendages, and also a Shophar.

We have, too, a fine, well-fenced Cemetery, with a substantial building on it, with all the implements required by our rites. May they never be wanted. We kept the last holy-days with great credit to our Hasan, Mr. Pawbroch, who, as a private man, is second to none in this State. We also expect to keep Purim and Pesach, according to our laws, and not according to fashion. As we have the Polish Minhag here, we are of the Orthodox, of course.*

Our Society is governed by a Constitution and By-Laws, and properly managed by our Officers, who are respectively elected every year. No more at present. Hoping to hear soon from you, I remain,

Respectfully yours,

J. MARKS.

COLLECTOR.—Gentlemen desirous of seeing their interests attended to with zeal, exactitude and the strictest probity, may address Mr. Jacob Berel. Mr. B. is the collector of the Hebrew Ladies' Society and the Hebrew School fund; to the managers of which reference is hereby given. See Advertisement.

The lip of truth shall be established forever, and a lying tongue but for a moment.

* This opinion of our sincere, but mistaken correspondent is a radical error; it is not what we *read*, but what we *believe*, that constitutes orthodoxy. Besides, as neither Moses nor the Prophets have thought proper to give us a "Creed," we have no standard for orthodoxy or heterodoxy.

The Religious Press of San Francisco.

We have in California, as far as we know, the following religious papers, of which the items below for the present.

The Pacific—a weekly large folio sheet, devoted to Religion and Literature—was established in 1851. It is the organ of the Presbyterian church, is printed at Mr. P. Gordon Merritt's office, Clay street, and is edited by the Rev. I. H. Brayton. The publisher receives for the annual fifty-two issues about \$10,000. The editor receives for his editorial labors \$100 per month.

This paper, though it has a circulation of about \$4000, and a great list of advertisements, has never paid itself. However, the church, true to her duties, never allowed either the Publishers or the Editors to be discouraged of the paper to fall. The friends of the cause supplied since the existence of the *Pacific* about \$2,000 a year to make up the deficits. On one occasion, when the paper was embarrassed, the former Editor, in a few hours got \$2,500 to relieve her.

The Christian Advocate is the organ of the Methodist church in our city. This paper like the *Pacific*, does not pay itself; the church, however, awake to her duty, contributes \$2,000 towards its support every year.

There exists another organ of this denomination, published at Stockton. The first number appeared some five weeks ago. We learn from its pages that the editor had hard work in starting it. May the zeal so characteristic of the followers of the pious John Wesley enable him to continue the work with more ease than he commenced it.

The Western Standard, a paper advocating the peculiar tenets of the Mormons, of which we shall speak in our next.

Can You Pray.*** YOUR THOUGHTS, ACTS AND RESOLUTIONS.**

There is an inherent power in virtue and merit which will command respect from the worthy, imitation from the dutiful, and protection against the merciless hand of the ungodly—if there is one spark of feeling or soul alive in them. The ruffian hand lifted over the devoted head of a lamented Coligny, shrank powerless back from its murderous aim in the presence of the generous Admiral. Only at the instigation of a more wretched being present, the creatures of the tyrant King were encouraged to perpetrate the deed, to satisfy the revengeful feeling of a spiteful ruler.

The following story may serve to illustrate our position, and the application if acted upon, may prove of infinite benefit to individuals and societies.

The Preacher and the Robbers.

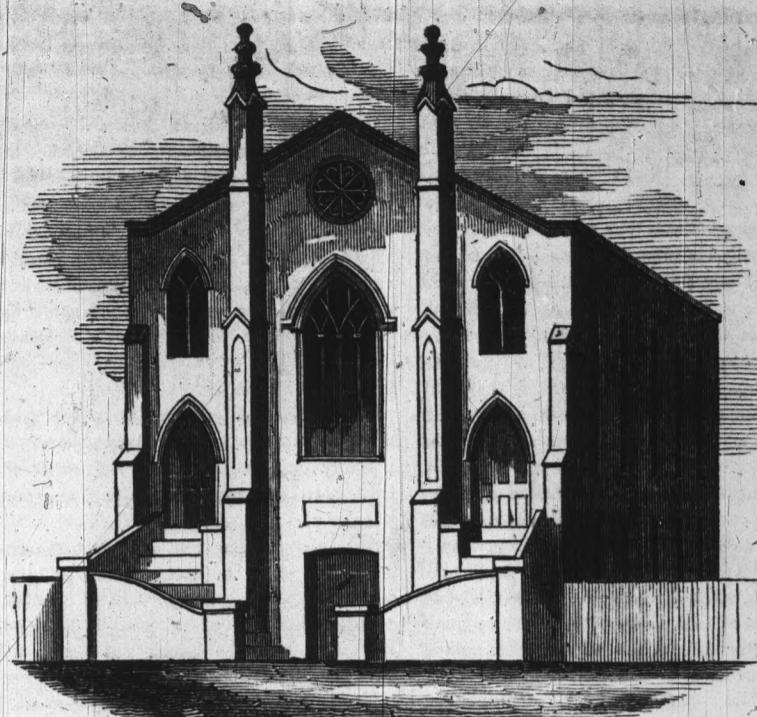
A Methodist preacher, several years ago, in Ireland, was journeying to the village where he had to dispense the word of life, according to the usual routine of his duty, and was stopped on his way by three robbers. One of them seized his bridle reins, another presented a pistol and demanded his money, and the third was a mere looker on.

The grave and devoted man looked each and all of them in the face, and with great gravity and seriousness said :

"Friends, can you pray to God before you commit the deed? Can you ask God to bless you in your undertakings to-day?"

These questions startled them for a moment. Recovering themselves, one said, "We have no time to answer such questions; we want your money—we must have our will."

"I am a poor preacher of the gospel," was the reply, "if you give me nothing, do not



THE SYNAGOGUE IM-MANUEL.

try to take from me the little I have. However, satisfy your thirst, ruin me, and answer it before the God whom I faithfully serve—the little money I have shall be given you."

A few shillings was all he had to give.
"Have you not a watch?"
"Yes."

"Well then, give it to us."

In taking his watch from his pocket, his saddle-bags were displayed.

"What have got here was the question asked again.

"I cannot say I have nothing in them but religious books, because I have a pair of shoes and a change of linen, also."

"We must have them."

The preacher dismounted. The saddle-bags were taken possession of, and no further demands were made. Instantly the preacher began to unbutton his great-coat, and to throw it off his shoulders, at the same time asking,

"Will you have my great coat?"

"No," was the reply; "you are a generous man, and we will not take it."

He then addressed them as follows:

"I have given you every thing you asked for, and would have given more than you asked for; now I have only one favor to ask of you."

"What is that?"

"That you will kneel down and allow me to pray with you, and to pray to Almighty God in your behalf; to ask him to turn your hearts and put you upon better ways."

"I'll have nothing to do with the man's things," said the ringleader of them.

"Nor I either," said another of them.

"Here, take your watch—take your saddle-bags; if we have anything to do with you, the judgments of God will overtake us."

So all the articles were returned. That, however, did not satisfy the godly man. He urged prayer upon them. He knelt down; one of the robbers knelt with him; one prayed the other wept, confessed his sin, and said it was the first time in his life he had done such a thing, and should be the last. How far he kept his word, is known only to Him to whom the darkness and the light are alike—to Him whose eyelids try the children of men.—Selected.

We like the idea of our Methodist preacher.

But the patient reader will allow the trial of an improvement on it. You see here a company of robbers, intent on mischief, desist from their evil designs by the idea of inflicting wrong on a defenceless man of God—they feel the cowardice of a number falling on one. They are overawed by the idea of a God in whose service the pious preacher was enlisted; they, instead of acting the easier part, of cowardly carrying out their self-will, take the more difficult course to turn their wrathful into generous feelings; they turn their eyes to a God above, to their and their victim's Judge. They conform to the more difficult task. Any man can hurt, the brute can show a feeling of revenge, serpents, vipers, lions and tigers, can do mischief, can wound, can kill; but it is a god-like principle that curbs our will and submits it to the will of God. We therefore lay it to the heart of our readers not only to address their thoughts before and after the deed they intend to commit—but

TO PRAY THE DBED ITSELF.

Yes, we call on you, in all your DEEDS, PROCEEDINGS, BESOLITIONS—to lay your hand on your hearts, and before you act, to PRAY your actions. You wish to relieve the oppressed: turn this your wish into a prayer to God, and say, "Almighty Father who art in heaven, send relief and enlargement to our brother in trouble." You wish to correct your child—turn your wish into a prayer; say: "O Father above, have mercy upon myself and my child, turn his heart from his foward ways, and convert it unto thee. Thou wishest to act or proceed against a brother who has offended thee, who has provoked thy inflated pride, thy insignificant vanity, ask thyself conscientiously, whether his deed though offensive to thy perverted mind, whether this very deed, was not pleasing to his just God. Thou wantest to vent thy spite, to wound the heart of a man much thy better in every respect, well, Jeroboem try—lift up thy hand—raise it high, higher—but stop—before thou sendest the poisoned missile,

PRAY THY DEED,
go throw thyself in the presence of our God, and ask thy Judge to assist thee, to BLESS thy deed; if thou canst do it, thy deed may be good, if not, be sure to desist. Allow thy cowardly hand to sink, and instead of dealing

the blow, instead of wounding thy neighbor, heal and purify thy own selfish heart. You want to turn your foot to the ways of sin—to take the price of bread intended, and due to neglected worth, to the honest laborer, from whom thy perverseness withholds his honestly earned wages. You busily run; you try your work and are about triumphantly to carry your point—to snatch the blade of grass from the bound lamb "that dare not open its mouth," you are a mighty giant to kill a goat. Now, coward, before you enter the threshold, to mislead thy neighbor, to persuade him to sin—pray your thought, pray your deed. Turn your eyes to heaven if you can; if not, desist at once.

NEVER ACT UNLESS

you can act in the presence of God; never proceed unless it be on the way of God. Never dare to presume in resolutions, unless you can pray them before your God. For consider there is a Judge above, and Sheol below thee. "That every thing is brought to account. And let not thy evil imagination persuade thee that there is a refuge for thee, that thou canst elude the fruit of thy misdeeds; for, as thou was formed without thy will, without thy assent; as thou wast born against thy will; so against thy will thou must die—against thy will thou must render account, and receive judgment from the Supreme Judge, the King of Kings, blessed, and revered be his name." **PRAY** your ACTIONS, PROCEEDINGS, and RESOLUTIONS; if you cannot, DESIST.

THE LIKENESS OF MAIMONIDES.—In relation to the likeness of this eminent divine, who by his great work, the *Morah*, has rendered such signal service to the whole religious world, we beg to state that it is copied from Dr. Bevis's Life of Maimonides.

The famous Italian-Hebrew scholar, Reggio, discovered it first in that masterpiece of a work, "Thesaurus Antiquitatum," published at Venice, by Blaeus Ugolini. He sent a sketch of his discovery to his friend, Mr. Solomon Stern, of Berlin. The latter was naturally anxious to know whether the representation was real or imaginary. Reggio, therefore, sent the following explanation: "In the celebrated work, 'Thesaurus Antiquitatum Sacrarum Blasie Ugolini, Venetiis, 1744,' in the first volume, p. 384, is found the likeness of Maimonides, which the author [of 'Thesaurus Antiquitatum'] says was taken, 'ex-antiqua tabula,' * without, however, stating more fully and circumstantially how he came to the possession of this tabula, where it existed, and if any one bore testimony to the authenticity of the likeness. However, as Ugolini is known as an industrious, honorable man, acquainted with his subject, and who cannot be easily suspected of fraud; there is nothing against assuming the probability that at the publication of his work he had really before him such a tabula."

Mr. Solomon Stern printed on one sheet of paper a few copies of the above miniature, accompanied by a copy of Reggio's letter, and Mr. Moses Margolion of London, writes in relation to the likeness of that great man, during my rambles in France in the archives of literary Jews; two in this very city (Marseille) evidently copied neither from Ugolini nor Reggio's, for they were handed down as heirlooms from father to son, but strikingly resemble the sketch I send you.

Without memory, the judgment must be unemployed, and ignorance must be the consequence. Pliny says it is one of the greatest gifts of nature.

THE FAMILY.

Parents do not Teach Your Children Falsehood.

Children, it is thought, are at first disposed to speak the truth and believe what others say: why then do they soon become suspicious of others, and why should one have reason to discredit their own statements? Are not their parents their instructors? When they tell them they are going out two or three minutes, and then stay an hour; when they promise to give them an apple, if they will do so and so, and the promise is not fulfilled; when they assure them that it will not hurt much to have their teeth extracted, and that rhubarb and salts are not bad to take—almost as sweet as sugar; or when the child is threatened with correction, if it goes out without hat or bonnet, and then thoughtlessly transgresses, but looks in vain for the punishment—or when you allow some ignorant visitor to interfere in your sphere of duties, and threaten your boy, if he does not obey he would sell him, or some other such nonsense—what more effective lessons need be given to make children liars, than are thus inculcated by those who should be the last to deceive them?

When visitors are coming in, and the lady of the house says, "Oh dear, I am sorry to see them, all unprepared as I am"; and when the door is opened, she exclaims: "My dear friends, how happy I am to see you!" And while the chatting is going on, the common amount of the marvellous, of flattery and calumny, are put in circulation; and when the visitors arise to go, the lady says, "Don't be in such a hurry, I do wish you could stay longer; and when they are not farther off than the gate, this farce is concluded by her adding, "I am glad they are gone"—what does she think will, I do not now ask, become of herself, but what does she think will become of her little son and daughter, who have been listening to all this? When this son or daughter shall tell a falsehood, the mother will express her surprise and grief, and no doubt honestly, too; and yet the child may think or feel that even this her sorrow is feigned, for if stories are told to others, the child will expect to be treated in a similar manner, and it will not be able to explain to itself why that conduct in the child should distress the parent, which the child has seen to be the parent's fault. And parents not only give their children examples of falsehood in a great measure, they sometimes threaten to punish them when they tell the truth. Something has gone wrong, some article of furniture is damaged, or crockery broken. The little one is called. "Do you know who did this?" The child replies, "I do not know," and replies truly; but the parent insists, "you must have done it; don't deny it; say you did it or I'll punish you. God, you know, is displeased with liars." Thus is the child, by the fear of the rod and of Heaven's displeasure, compelled to lie to avoid being corrected for maintaining the truth.

The time would fail to instance only a fragment of the teaching which parents inconsiderately and unconsciously give their little ones in the school of falsehood. The fathers and the mothers will feel that their inculcations to their children should be the contrary of all this, that truth should ever be on their lips, things be called their right names, the white, white; the bitter, bitter; the sweet, sweet. Honesty is the best policy. The pure truth accomplishes difficult and desirable results with far the greater ease. Children who know just what to expect, who understand, to the full extent, the pain and the bitterness of

remedies, who are assured that they suffer, but that it is necessary, it is for their good, that they are able to bear it, and it is noble and lovely to suffer with patience. Such children will exhibit a submission and fortitude, which will bring tears into your eyes. Yes, they will open their mouths to receive the surgeon's iron without flinching, and they will drink the nauseous drug faithfully to the last drop. But if you deceive them, they will resist, they will fear equally the sweet and the bitter. If they do well, they have no reputation—no praise for doing well, because first assured it is nothing which they had to do. If the point is carried by force, all good feeling is lost; and so, too, if the child succeed in resisting the right, family-feeling is lost, and the life even of the sick one may also be lost. Honesty is the best policy, and truth the best speech in a family, for parents and children are indeed members of one another. If children at home are taught to lie, who, pray, will teach them to speak the truth? And if their eternity is in the lake of perdition, where all liars are, on whom does the blood of their souls rest if not on their parents, the authors of their existence and of their destruction?

Therefore parents be true, to all men—and more so to your children. Be careful of what your lips utter, and fear thou the Lord.

Negroes and People of Color.

A letter dated, Ann Arbor, Michigan, from Mr. Metzgar, a Lutheran clergyman, gives an account of the disrespectful conduct of the Americans, towards Africans, simply because the color of their skins is less fair than their eye had been accustomed to. The perusal of this drew my attention to a statement made by Sir Everard Home, some years ago on the utility of the black substance in the skin of the negro, in preventing the scorching operation of the sun's rays, and as we know that nothing tends more to the removal of prejudice, than the rectification of the judgment upon those points upon which it may have been warped by false impressions, it is possible, that some might be induced to look with respect and benevolence upon those they have hitherto slighted, when they consider that the very color which has awakened contrary dispositions, is an indication of the peculiar care of our Heavenly Father over this portion of our fellow-creatures.

Some years ago, Sir Everard Home, at a meeting of the Royal Society, showed that by exposing the back of the hand or other parts of the body to the sun's rays they become irritated and inflamed, small specks or freeles first appear, and these, on continual exposure rise into blisters. The same is true, if the flesh be covered with thin white linen, but if the body be covered with a piece of black crape, though it will be hotter when exposed to the sun, yet the rays will no longer produce blisters. Thus the injurious effect of the heat of the sun may be prevented by an artificial blackening of the skin. How strongly does this shew that the black man, though too often contemptuously treated by his fellow-citizens, is not beneath the notice of his Creator; rather may we consider him as continually carrying about with him, in the color of his skin, the memento of his Heavenly Father's mercy.

The depressed and degrading circumstances to which negroes and people of color have been subjected, have been very unfavorable to the development of their moral and intellectual character; but many instances of talent and piety have appeared, notwithstanding these disadvantages, which are sufficient to

raise expectation for the future, and to remove every idea of their natural inferiority to white men.

THE NEWS.

California News.

Since the appearance of our last, the number of facts, though few, are of interest.

THE EARTHQUAKE.—Last Thursday evening, about ten minutes to 7 o'clock, a considerable shock of earthquake was again experienced in our city. The afternoon had turned suddenly cold, but whether or not the atmospherical change had aught to do therewith, we cannot determine. A great rumbling noise was heard all over the city, at which numbers of people rushed frightened into the streets. The windows and furniture in many houses were violently agitated. In the vicinity of the Custom House, being near the bay, the shock was felt with great severity. The floor of Sullivan's brick building rose and fell as if being pried up, while the bottles and jars in an apothecary store, opposite, were in imminent jeopardy of being thrown from their shelves.

We learn that the shock was keenly felt throughout the whole city, both east and west of Montgomery street, but no serious damage accrued. The shock was the severest of the kind, being instantaneous—one vibration—we ever experienced in California, and was probably the mere echo of a more severe earthquake elsewhere.

THE MINES.—We continue to hear the most favorable accounts about mining operations, on smaller or larger scales, from every direction. Water is in abundance. This contrasts diametrically with that from the trading portion of the community, who complain not only of hard, but of ruinous times. Crowds of men who wish to live without manual labor, are lounging about our city. They are looking out for fortunes, and the proper road to it, hard labor, does not appear short enough for them. We are glad to hear that the industrious hand is reaping, at all events, a temporal blessing.

THE STATE TREASURY.—No less a sum than \$125,000 have slipped through the hands of the State Treasurer, and no honest man knows whether they have gone. We hear of great excitement of Committees appointed, of Reports, Resolutions, and the whole train of terms that, in general, are considered by us as ominous—but no treasure is to be found. As long as men will be wicked, such evils will never be cured; but they may be remedied by changing the Constitution. Let men know that their offices are secured to them as long as they continue honest to their trust, and good men will devote themselves to politics, and honest men will find it worth their while to take, or continue in office. But as affairs stand now, with rare exceptions, nothing but mismanagement can be expected.

TREASURE.—The treasure shipped by the last mail amounted \$1,670,667.

MORTUARY.—The deaths for the week ending Saturday, the 7th, numbered but 16; being four less than the preceding week.

FOREIGN INTELLIGENCE.

Eastern News.

FRANCE.—There died lately, at Paris, M. Merellon. He was, twenty-five years ago, Minister of Justice, under Louis Philippe, and swa under his sanction that the perfect equality of creeds in France was carried out by placing the Rabbis on the same footing with the Christian clergy, and paying them their salaries from the general fund. Previous to that, the congregations had to provide for

their ministers, although those of the Christian religion received their salaries from the State.

JEWISH POPULATION IN PRUSSIA.—The Jewish population is spread over all Prussia, there being no province or city, as in the neighboring Austria or Russia, from which they are excluded. It amounted, in 1852, to 226,268 souls. It is, however, remarked that while the Jewish population in all other provinces increases, it absolutely diminishes in the Duchy of Posen. In 1837, it formed 40 per cent. of the total population; in 1840, about 39; in 1843, about 38; in 1849, about 35; and in 1853, only 32 per cent. of the total population. The decrease is ascribed to the frequent immigration of the Jews to America. The Jewish population of Berlin amounts to 9,995; of Posen, to 7,692; of Breslau, to 7,463; of Lisa, to 3,109, and of Dantzig, to 2,369 souls. These belong to the largest congregations in the kingdom.

FRANKFORT.—The Senate has repealed the law which prohibited a Christian substitute from serving for a Jewish conscript among the troops.

BRESLAU.—A friend coming directly from this city informs us, that the Rev. Doctors Geiger and Titkin, now live on the best of terms. The Congregation, united according to law, acknowledges both Rabbis, Geiger as the preacher and Titkin as the officiating rabbi, in religious functions except the solemnizing of marriages. Dr. Geiger is preparing for publication a new work, the poets of the middle ages, which will appear some time this winter.

AUSTRIA.—According to the census of 1850, the number of Israelites in the Austrian empire has increased to 853,204.

Dr. Frankel's monthly periodical reports that, in the Austrian capital, a seminary is going to be opened for the proper instruction of cantors or readers in the Synagogue.

TURKEY.—We learn from the *Jeshurun* that the Sultan, some months ago, ordered all Rabbis throughout the kingdom to establish schools.

THE HOLY LAND.—The Protestant missionaries at Jerusalem will find a rival in a Roman Catholic ecclesiastic, who has chosen the same field for his sphere of activity. We learn from the *Archives Israélites* that the Abbe Theodore de Ratisbonne, of Paris, a deserter from the Jewish ranks, has gone to Jerusalem in the company of a number of nuns of the order of Notre Dame de Sion, which he has founded. Poor Jews, may their lot not be that of the lamb in the fable, describing the contest between the bear and the wolf.

ALGERIA.—The French commandant of Constantine exempted from service all Jewish soldiers during the last holidays at the request of the Chief Rabbi. The members of the congregation invited their military co-religionists as their guests, providing for them during those solemn days.

FREDERICK FRANCK & CO.
OFFER FOR SALEEX "COLGRAIN," FROM LONDON—
OILMEN'S STORES.—Two well-assorted Involvees, consisting of Pie Fruits, Jams, Pickles, Sauces, etc.—Goode & Wyatt's and Robert Jones'.

CIDER.—Jones' Celebrated Sparkling Champagne Cider;

HOCK WINE.—Hockheimer, Leiberaumlich Johannisberger, etc.;

STEINWEIN.—Growth of 1856;

SPARKLING H. K. AND MARELLE WINE.

FIRE BRICKS.—12,000 Best White Cowan's;

TURKEY RED TWIST.—7 Bales.

Also—Late Arrivals:

CHAMPAGNE.—Veuve Clicquot and Boll & Co.'s;

ABSINTH AND VERMOUTH.—Celebrated mark of A. Leuba.

BURGUNDY WINE, CURACOA, etc.

VINIGAR.—English dark or pale;

SHERRY.—Mousley's Evans' and Lowndes' brands, in bulk or bottle, in bond or duty paid;

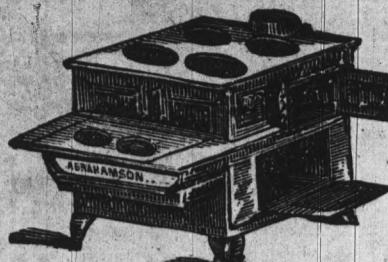
ALE AND PORTER.—In bulk or bottle;

BURTON BREWERY CO.'S No. 8 ALE, and other Goods.

jan30

BUSINESS CARDS.

UNION STOVE STORE.



PETER ABRAHAMSON—IMPORTER OF STOVES
Metal Roaster and Manufacturer of Tin, Copper
and Sheet Iron Ware, 224 DUPONT STREET, corner
of Washington, (O'Meara's Building), San Francisco.
The subscriber, having been established in San
Francisco since 1851, feels confident that he can, give
satisfaction, and would solicit a call from his friends
and former customers.

Parlor and Cooking Stoves, excellently fitted up, sold
at most reasonable prices.

N. B. All kinds of Tin Work and Jobbing of every
variety in this line, attended to at short notice. J. S.

WORMSER BROTHERS,
Importers of and Dealers in
ALL KINDS OF
Wines and Liquors,
S. W. cor. California and Front Streets,
SAN FRANCISCO.

L. & E. WERTHEIMER,
Importers and Dealers in
Cigars and Tobacco,
No. 2 Franklin Building.
CORNER OF SACRAMENTO AND BATTERY STREETS.
SAN FRANCISCO.

J. C. MEUSDORFFER,
MANUFACTURER AND IMPORTER
OF
HATS AND CAPS,
WHOLESALE AND RETAIL,

No. 165 Commercial Street,
Below Kearny.
SAN FRANCISCO.

Our Stock contains always the latest European and
American styles.
Any kind of Hats (both Fur and Silk) made to order.
Ja20-3m

כִּסְרָ
Kosher Meat.

B. ADLER,
Corner of Sacramento and Dupont Streets.
RECOMMENDS HIS EXCELENT ASSORTMENT OF
Prime KOSHER MEAT. He has always on hand a
good supply of Smoked Meats, Tongues, Sausages, etc.
As also a great quantity of these articles prepared for
Pessath.

Orders from the country will be attended to with the
greatest punctuality.
The Shochar employed by him is Mr. Isaac Goldsmith.

H. M. LEWIS,
WATCH MAKER
AND
MANUFACTURING JEWELER,
(THE OLDEST ESTABLISHMENT IN CALIFORNIA.)

IMPORTER OF
Fine Watches and Jewelry,
Diamonds, &c.

Parties requiring a FINE WATCH or JEWELRY,
will do well by calling on me before purchasing elsewhere,
as I am selling 30 per cent. cheaper than any other house
in California, and all my Goods are WARRANTED.

Just received several Large Invoices of Jewelry, com-
prising some of the finest sets in California.

Remember the number, 189 CLAY STREET.

BLUMENTHAL & HIRSCH,
IMPORTERS AND JOBBERS IN
CHINA GLASS, AND EARTHENWARE,

Britannia and Plated Ware,
CUTLERY AND LOOKING GLASSES,
No. 152 Kearny Street,
In F. Argenti's Brick Building, corner of Commercial St.,
AND—

149 & 151 Clay St., 2 doors below
Montgomery.

Martin A. Blumenthal, } Adolph Hirsch. SAN FRANCISCO.

Particular attention paid to packing Goods for the
Interior or Coast Trade.

BUSINESS CARDS.

כִּסְרָ

BOARDING HOUSE.

HERREN, die an einer kraftigen, Koscher Haus-
mann's kosttheizzunehmen wünschen, können, unter
masigen Bedingungen accommodirt werden, by
MADAME A. MICHAEL.

Washington street, gegenüber Montgomery Block.

POLLACK BROTHERS,

No. 87 Calif. Rua St.,
SAN FRANCISCO.

Importers and Jobbers of

BELTS, BUCKSKIN GLOVES,

GOLD DUST BAGS,

Pistol Holsters, Port-Monnaies, Fancy Goods,

YANKEE NOTIONS, &c. &c.

AGENTS FOR

A. M. POLLAK'S Celebrated Water Proof Fancy Saloon
Matches.

(Leopold Pollack, Joseph Pollack,
San Francisco.) New York.)

Sigmund D. Rosenbaum. Elias Schubart.

ROSENBAUM & SCHUBART,

Importers and Wholesale Dealers in

FANCY GOODS,

EMBROIDERIES, RIBBONS, LACES,

TAILORS' AND OTHER TRIMMINGS,

PERFUMERY, YANKEE NOTIONS, ETC.,

No. 114 Sacramento Street,
Corner of Leidesdorff, SAN FRANCISCO.

Particular attention paid to Orders.

L. DINKELESPIEL. U. SIMON.

SIMON & DINKELESPIEL,

Importers and Jobbers of

FANCY AND STAPLE DRY GOODS,

HOSIERY, &c. &c.

No. 79 California Street,
Corner of Battery and California Streets, SAN FRANCISCO.

ADELSDORFER BROTHERS
IMPORTERS OF

FANCY GOODS,

CUTLERY, PLAYING CARDS, YANKEE

NOTIONS, &c.

No. 2 Custom House Block,
Corner of Sansome and Sacramento streets,
SAN FRANCISCO.

ADELSDORFER BROTHERS receive regular shipments of

FANCY GOODS, from Europe and New York, and
Sell at the very Lowest Prices.

ALWAYS ON HAND,

Hosiery, Accordeons, Perfumery, Playing Cards, Looking
Glasses, Combs, Brushes, Porte Monnaies, &c.
Together with a Complete assortment of Yankee Notions.

GODCHAUX BROTHERS.

IMPORTERS AND JOBBERS OF

FANCY AND DOMESTIC

DRY GOODS.

Embroideries, Laces,

Trimmings, Ribbons, Cloaks, &c. &c.

No. 81 California St.,

One door from the Corner of Battery,

A. GODCHAUX, J. GODCHAUX, SAN FRANCISCO.

M. HELLER & BRO.,

IMPORTERS AND JOBBERS OF

STAPLE AND FANCY

STRAW AND MILLINERY GOODS,

BOOTS AND SHOES,

No. 83 California Street,
SAN FRANCISCO.

NOISY CARRIER'S

Book and Stationery Co.,

97 Battery street, 64 & 66 Long wharf,

SAN FRANCISCO, CAL.

Incorporated according to an Act of the Legislature of

California, Jan. 1, 1855.

CHAS. P. KIMBALL, PRES.

Chas. P. Kimball, Thomas N. Hibben Trustees.

G. B. Haywood, D. E. APPELTON, Secretary.

CHAS. GALACAR, Ag't. New York.

Particular attention paid to packing Goods for the

Interior or Coast Trade.

BUSINESS CARDS.

DANCING ACADEMY

—OF—

MESDAMES POTIER & M'GREGOR,

PHILHARMONIC HALL,

Stockton street, near Jackson street.

Days of Tuition.

Tuesday, Thursday and Saturday, from 3
to 5 o'clock, P. M. for Children and Ladies, and from
7 to 10 P. M. for Ladies and Gentlemen.

TERMS PER MONTH.

For Ladies and Gentlemen..... \$6.00

For Children..... 3.00

Soiree every Saturday Evening. Tickets
ets. \$2. Scholars Free.

Private Lectures given at the Hall, or at Mrs. M'Gra-
gor's residence, S. W. corner of Stockton and Sacra-
mento streets.

Also, Music Lessons on the Piano by Mrs. McMyer.

MRS. E. BLOCHMAN,
MILLINER,

No. 332 Stockton St., near Vallejo,

SAN FRANCISCO.

Keeps constantly on hand, and makes to order, BONNETS
in every variety, and of the latest style and fashion,

Wholesale and Retail.

... ALSO ...

LADIES' DRESS CAPS AND HEAD DRESSES.

H. BRESLAUER & CO.,

Importers and Wholesale Dealers in

FANCY DRY GOODS,

EMBROIDERIES, ETC.,

No. 111 Sacramento Street,
Between Sansome and Montgomery, opposite the Mail
Steamship Co's Office, SAN FRANCISCO.

Henry Breslauer, Morris Elgitter,
Salomon Cohen, J. EMPIRE BLOCK. (A. Morris.
Second Street, between D st. and Maiden lane, Marysville.

ST. LOSKY, LEVY & CO.,

IMPORTERS OF THE

Choicest Brands

OF

Havana Cigars,

And Sole Agents for the sale, in California, of

La Flor de Cabanas, Partagas y Havana.

109 California Street,
Next door to Alsop & Co.

STEINHART BROS.,

Importers and Jobbers of

FANCY AND STAPLE

DRY GOODS,

Gents' Furnishing Goods,

YANKEE NOTIONS, &c.

88 California street, between Sansome and Battery

E. W. CROWELL,

AGENT OF THE

PHOENIX FIRE INSURANCE CO., N.YORK.

No. 112 Montgomery street,

SAN FRANCISCO.

J. P. DAVIS,

COMMISSION BUYER,

67 California Street.

L. B. BRANDT,

PAINTER,

Corner Sacramento and Battery sts.

SAN FRANCISCO.

FURNISHED ROOMS,

With or without Board, by the Week or Month,

SANSOME STREET, opposite the Rasette House.

Mrs. SYLVESTER LEVY, has for five years, by at-
tention and care, succeeded in satisfying her board-
ers, and will use her best efforts to do so in future.

The Rooms are well Furnished, the Table Excellent,
and the Terms Reasonable.

Ja23

ACADEMY AND GYMNASIUM.

C. C. BLOHM respectfully informs the Parents of
to San Francisco, that he has removed his Academy

to Stockton street, between Vallejo and Broadway.

Instruction given in English, French, German and
Spanish, History, Geography, Philosophy, Drawing,
Singing, Mathematics, Reading, Writing, &c. &c.

Young Ladies have the opportunity of receiving In-
struction in every branch of Embroidery and Needle-
work

Residence No. 240 Vallejo street, between Stockton
and Powell.

Ja18-3m

ADVERTISEMENTS.

HEBREW SCHOOL.

INVITATION TO PARENTS AND GUARDIANS.

THE School for the Moral and Religious Instruction of
our Children, under the superintendence of Dr. Eck-
man, is open for children of both sexes. It is kept at the
Portsmouth House, Plaza, (entrance Clay st.)

SCHOOL HOURS:

For the Senior Class—SATURDAY and SUNDAY, at
10, A. M.

TUESDAY and THURSDAY, at 4, P. M.

For the Junior Class—SATURDAY and SUNDAY, at
10, A. M.

MONDAY and WEDNESDAY, at 4, P. M.

The School is free to all. Only those who are able are
expected to pay a moderate charge, fixed by the com-
mittee.



JUVENILE.

Boys and Girls Mind your Mother

Come children, here is a story for you. I want you all to come together and listen. I was a child once, and I recollect a little how children feel. I am a man now, but I have had as much to do with children as I have had with men.

I suppose you all have a mother. What I want to tell you now is, how you ought to treat your mother. When I was a boy no larger than you are, my mother used to tell me, that she never knew any one to prosper, who did not treat his mother well. She said that when she was young, she knew several children who did not honor their mothers, and that they all came to a bad end.

There were several boys among my acquaintances, whom I knew to have disobeyed and ill-treated their mothers. I thought I would remember them and see how they turned out in the world. I should think it was as much as fifteen years ago. I will call these boys, William, George and Herbert. I remember as distinctly as though it were but yesterday. They were my classmates at school. I remember their mother perfectly well, for many a play-afternoon have I spent at their houses.

William was a very pleasant boy and a fine scholar, but he had many bad ways, which threatened to ruin him. One afternoon I was at his father's house. We were playing on the green in front of the door. William's mother stepped upon the door-stone and called him. We were busily engaged in play with some other boys, and William took no notice of his mother's call. After she had spoken several times, he stopped a moment to hear what she had to say.

"I want you to go down to the store, and carry this box to your father," said his mother.

"But I don't want to go, mother."

"Well, you must go."

"But I am playing and can't go."

"William I tell you, you must go, for your father must have this immediately."

Just then one side of the party who were playing ball had beaten the other. William heard the merry hurra and exclaimed, "Well, I won't go there." He picked up a stick, and throwing it at his mother, ran eagerly off to join the victors. I turned just in time to see the stick fall from his mother's dress, and to see how sad she looked as she went into the house.

I never before saw a boy strike his mother, and it made me feel so badly that I could not play. I told the boys I believed I must go home. I walked away, thinking of what my mother had told me. I thought I would always remember William and see if he prospered.

Perhaps it would have been better if William's mother had spoken more kindly to him, but that was no excuse for William. But what I wanted to tell you is, what became of him. Before he grew up he was taken very sick, and after many years of great suffering he died.

The next boy was George. His mother in-

dulged him very much. She used to let him do pretty much as he chose, anything he wanted she was sure to do for him, but anything she wanted he was sure not to do for her. In fact, he seemed to have much less regard for his mother than for an older scholar, who used to be a leader in our sports. He never minded anything his mother said to him, and his mother might as well have talked to the currant bushes in the garden, as have asked him to do an errand. He always acted as if he felt, if he did not say, "I don't care for my mother."

Well, George is dead, too. He became dissipated, lost his character, and died a miserable death.

Herbert was much like William and George, worse if anything. He not only did not care for what his mother said, but used to ridicule her before the other boys. He used to do it, to be sure, in a good-humored way. He wanted to be looked upon by his companions as being funny—but funny boys usually are foolish boys. True the other boys laughed at his antics; so they do at all fools and fooleries. And be sure, while they laugh at your fun, they do not think you a better boy for it. But I must come back to Herbert. And I tell you he behaved very disrespectfully to his grieved mother. And what do you suppose became of Herbert? His end was more miserable than that of William and George. I shall not tell you exactly what became of him, for it is a more dreadful story than I love to relate. I only shall hint, and you will know what I mean. You recollect one Sabbath—it was a few days after some very bad men had come to a very ignominious death in this city. One of them was less sensible to his shameful end, to his gross crimes, and to the doom staring him in the face than the other. But one thought—

Oh what an awfu! one!—preyed on his distressed, sin-stained mind, it was the idea of the misery which he knew the news of his end would inflict upon his distressed mother in the East—and his last words were, "Oh! my poor mother." You know now; it was when our dear Harriett—who in no one instant has given me cause of complaint, but who perhaps, may not be so good a child to her mother as she is a scholar to her teacher—I say perhaps, and if it is the case, let her thank God that there is time still to mend, while her mother is alive. I say it was that Sabbath when Harriett, deeply moved at the example which I held up to you, much was so affected that she broke out in an abundant torrent of tears. You remember! Now to such an end came the lamented boy Herbert.

May you, my dear boys, and my lovely little girls mind this story, and whenever your will, or your temper incline you to cast a disrespectful look at your loving mother, or to contradict her wishes, think of William, George, and Herbert, and of the sad story to which I alluded. And remember also what the Bible tells you in the Book of Prov. 30:17, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

The School children will please call at, the Office, 110 Sacramento st. on Saturday morn.

Goldsmith House,
No. 109 Sacramento Street,

Goldsmith & Stein, Proprietors.

TRAVELERS and FAMILIES will find this House one of the most desirable, as it is centrally located. The Tables are always supplied with the best the market affords, and the Proprietors will spare no pains to make it one of the most comfortable Hotels in the city.

feb13-14

SPECIAL NOTICES.

Notice to Israelites.

OUR FRIENDS OF STOCKTON, through Mr. A. B. BLACKMAN, deeply regretting the late occurrences at the Asylum, over which, however, they had no control, bring to the notice of their co-religionists in the State of California, that should the hand of Heaven, in its inscrutable counsel, ever afflict any of Israel's sons or daughters, so that they should have to take refuge in the Asylum of their City, on notice being given to the Parnass, or to the Secretary of the Synagogue Ru-im Aboobim, they will be ready to offer every assistance, and pay every attention that may be in their power.

jan30-1m

Hebrew Young Men's Literary Association.—The members of this Association are hereby notified to attend a debate Meeting next SUNDAY EVENING Feb. 8th, at 7 o'clock, P. M.

Question.—Is Religion indispensably necessary to Moralize Mankind?

All friends are invited to attend.

feb6 A. HOFFMAN, Secretary.

Congregation Sherith Israel.—An Election of a Shameth and Collector will be held on Sunday, February 1st, 1857. Candidates have to apply in writing to the undersigned, where particulars can be obtained till Saturday evening.

By order, B. S. BARUCH, Sec'y.
ja30

Congregation Sherith Israel.

MATZOTH. מַצּוֹת MATZOTH. Sealed Tenders (accompanied with Samples) for baking the Majobs for the coming Pesah, will be received by Mr. Jacob Rich, at the store of Messrs Berwin & Bro., on Battery street near Sacramento street, till February 15th, 1857. By order. B. S. BARUCH, Sec'y.
ja30f

Ophir Lodge, No. 21, I. O. B. B. Meets every Wednesday Evening, at 7 o'clock, at Temperance Hall, Washington street. Members of the Order are invited to attend.

S. SOLOMONS, President.
M. L. PINCUS, Secretary.

ja30

JOHN W. TUUKER,
IMPORTER OF AND WHOLESALE AND RETAIL DEALER IN

WATCHES, DIAMONDS,
SILVER WARE,
Jewelry and Silver-Plated Ware.

QUARTZ WORK OF ALL KINDS ON HAND.
Watches repaired with care and warranted.

No. 125 Montgomery Street,
SAN FRANCISCO.

Persons in the Interior desirous of purchasing articles of Jewelry, by forwarding a description accompanied by the cash, can obtain them, and depend on their being of the best quality, and selected with care; and there is little doubt that this mode will prove as satisfactory to the purchasers as if the articles had been selected under their own supervision.

feb13

JONES, TOBIN & CO.,
IMPORTERS OF
French, English & German
Fancy Goods.

—COMPRISING—

LACES,
EMBROIDERIES,
MUSLINS,
MILLINERY GOODS,
RIBBONS,
PERFUMERY,
COMBS,
BRUSHES,
YANKEE NOTIONS,
&c. &c.
Northeast Corner of Sansome and Sacramento Sts.

feb13-2m

COLLECTIONS.

JACOB BEREL, Collector for the Ladies' Hebrew Benevolent Society, the Hebrew School Fund, and the "Voice of Israel," No. 6 Sansome street, between California and Pine, respectively offers his services as Collector, promising the strictest attention and probity to those who may please to honor him with their confidence.

feb13

MATZOTH.

A. ADLER, Vallejo Street, between Stockton and Powell, brings to the notice of the Public that he

will have a supply of MATZOTH on hand, and is pre-

pared to answer all orders from the city or country

with punctuality.

feb13-1f

WELLS, FARGO & CO.,

EXPRESS

AND

BANKING COMPANY,

OFFICE, Northwest Corner of Montgomery and California Streets, San Francisco.

CAPITAL, \$600,000.

SEND, DAILY, TO ALL PARTS OF CALIFORNIA—

WEEKLY—To Crescent City, Oregon, and the Southern Coast—

SEMI-MONTHLY—To the Atlantic States, in charge of Special Messengers, by the Panama and Nicaragua Steamers, connecting in New York with the AMERICAN EXPRESS CO., West and Canada West. UNITED EXPRESS CO. East and West. HARNDEN EXPRESS CO. South and West. NATIONAL EXPRESS CO. North and Canada East. AMERICAN EUROPEAN EXPRESS & EXCHANGE COMPANY England, Germany and France.

EXCHANGE

On all the Principal Cities in the United States and Canada.

COLLECTIONS MADE

And General Express Business promptly attended to.

LOUIS MC LAINE, J.

General Agent for California.

G. W. BELL, Superintendent Banking Department.

SAMUEL KNIGHT, Superintendent Express Department.

feb13

A GRAND PURIM BALL

WILL be given by MR. JACOB LATZ at PICK-WICK HALL, on Tuesday, March 10, 1857.

COMMITTEE OF ARRANGEMENTS.

F. STRAUSS,
B. BECKER,
Tickets, \$2 00.

S. LATZ,
L. KAPLAN.

R. KRAMBACH,

IMPORTER, WHOLESALE AND RETAIL DEALER IN

CROCKERY,

Glassware, Plated and Britannia Ware,

CUTLERY, LAMPS, ETC.

No. 140 Clay Street,
Between Montgomery and Sansome, opposite Leidesdorff's tree,

SAN FRANCISCO.

HEBREW BOOKS, ETC.

MEYER STEPPACHER,
BROADWAY,
Next house East of the Synagogue,
Has always on hand a supply of

הַמְלָאָכָה מִזְבְּחָה זְבּוּחָה
חַיִלְלָן זְבּוּחָה בְּזָבּוּחָה

To be disposed of at reasonable prices.

feb13

BERNARD, DENNERY & CO.,
Opposite the Eldorado Building,
No. 192 Washington Street,
DEALER IN

CROCKERY, GLASS AND CHINA,
Britannia and Silver Plated Ware.

ja30-2m

כִּשְׁר

KOSHER MEAT,
Jefferson Market,
No. 122 R Street,
Between 4th and 5th Streets, SACRAMENTO.

HAS ALWAYS ON HAND A GOOD SUPPLY OF BEEF and other Meats. Also, Smoked Beef Sandwiches, prepared for

Orders from the country will be punctually attended to.

ja30

SHEW'S
DAGUERREAN GALLERY,
113 Montgomery St., over Hoffman's Store.
Either Daguerreotypes or Ambrotypes taken in the highest perfection of the art, in any kind of weather, and at one-half the prices charged by some of the other artists in the city.

Copies of Daguerreotypes, Engravings, or Paintings, executed in a neat manner.

MINIATURES set in Lockets, Pins and Rings for TWO DOLLARS.

jan30